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> means to defend themselves, as they used to do when there were no Spaniards in the country. Therefore many towns of peaceful and subjected Indians revolted and withdrew to the tinguas (mountains), and refused to descend to their houses, magistrates, and encomenderos...[30]

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Christianity seems to have made many Visayans more passive, for prior to the arrival of the Spaniards they were known as brave warriors. Mirandola states that the people of Cebu, for example, were "very warlike and vicious." Christianity also made the Visayans the bitter enemies of the Moros, who in turn regarded them as the children of the Spaniards who sacked towns in Mindanao and Sulu and sold Moro slaves in Manila. The history of Siaton reflects the fear and terror these Moro raids held for the early settlers of southern Negros.

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Negros remained a relatively unknown and undeveloped island until the middle of the 19th century. Varona states that in the middle of the 16th century many Spanish writers were so badly informed that they thought Negros was inhabited solely by Negritos. A study of the sources in Blair and Robertson yields a meager number of references to Negros and even fewer detailed accounts. Negros during these centuries was overshadowed by Cebu and Panay. It was not until the development of the sugar industry, destined to make the island the "Sugar Bowl of the Philippines," that Negros' development and population began a rapid increase.

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[30] Najeeb M. Saleeby, The History of Sulu. Bureau of Science, Division of Ethnology, IV, Part 2. Manila, Bureau of Printing, 1908, p. 281.